A

SHORT GRAMMAR

OF

OLD PERSIAN

T. HUDSON-WILLIAMS

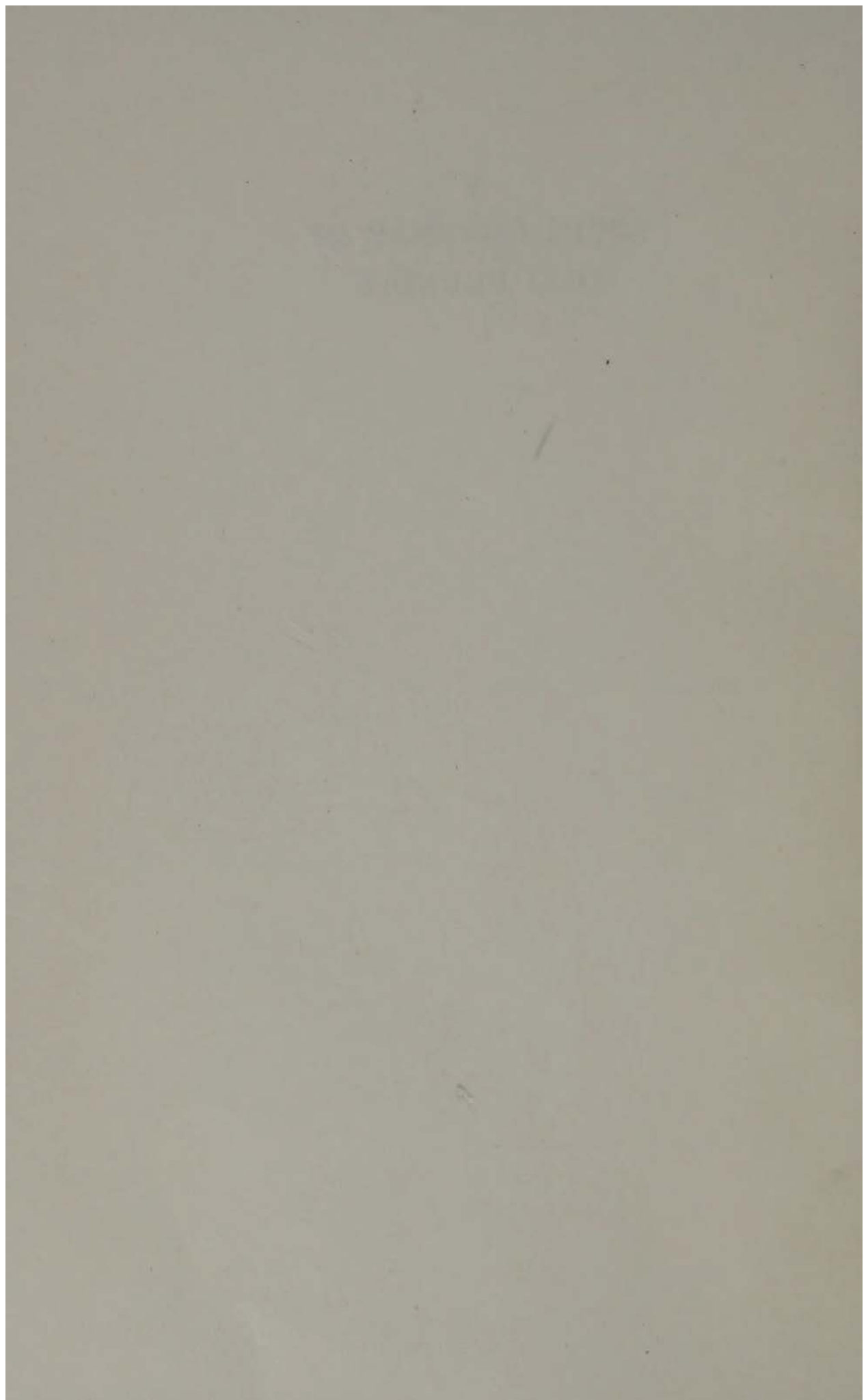# The Library

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A
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OLD PERSIAN

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SHORT GRAMMAR
OF
OLD PERSIAN

WITH A READER
ACCOMPANIED BY A WORD-FOR-WORD
TRANSLATION, NOTES, AND VOCABULARY

BY

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CARDIFF
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PREFACE

THE object of this work is to provide those who study the history of ancient and modern languages with some account of an Indo-European language at approximately the same stage as Greek and Latin. Old Persian is a language easy to master, and one that may attract students who feel that they have not the energy or the leisure to take up Sanskrit.

Short as it is, a thorough knowledge of my little book will enable the student to read the extant remains of Old Persian as edited and elucidated by American and German scholars; it is intended to be used in conjunction with some short manual of Indo-European grammar, such as my *Short Introduction to Comparative Grammar* (Cardiff, 1935).

For the recent discovery of important inscriptions see *The Illustrated London News*, Feb. 22, 1936, p. 328.

T. HUDSON-WILLIAMS.

May 1936.

FOR further information the student should study:

A. MEILLET: *Grammaire du vieux-perse*, deuxième édition entièrement corrigée et augmentée par E. Benveniste. Paris, 1931. I am deeply indebted to Professor Meillet for permission to use his work.

H. C. TOLMAN: *Ancient Persian Lexicon* and the texts of the Achaemenidan inscriptions transliterated and translated. New York, 1908.

F. H. WEISSBACH: *Die Keilinschriften der Achämeniden.* Leipzig, 1911.

Symbols

x = *ch* in *loch*, W. *coch*
č = *ch* in *church*
ǰ = *j* in *judge*
θ = *th* in *thing*
ss̠ = *ss* in *hiss* prolonged
š = *sh* in *shine*
v = *w* in *wood*
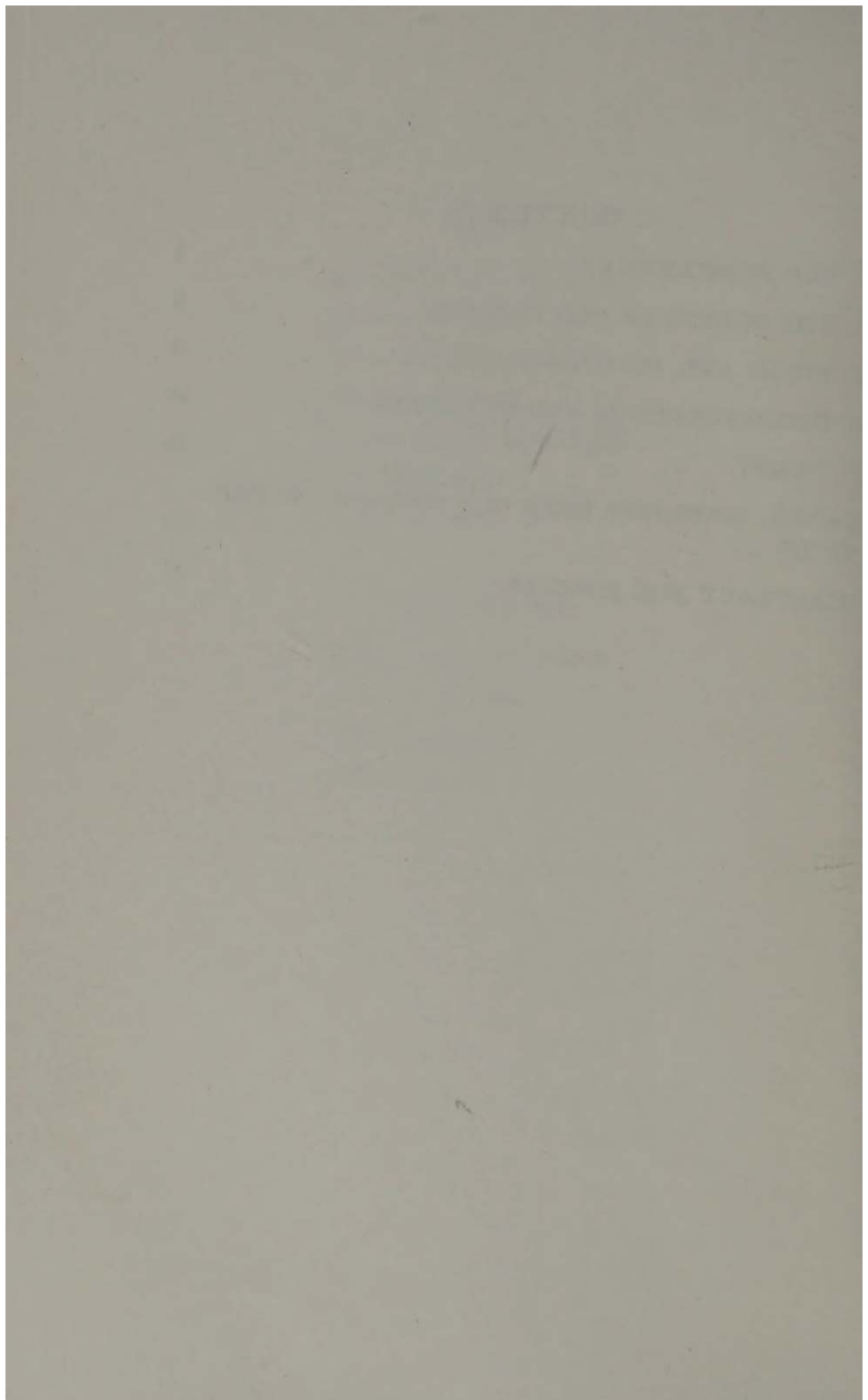
Abbreviations

I.E. = Indo-European
Ir. = Old Irish
Skt. = Sanskrit
W. = Welsh

CONTENTS

CHAPTER I
OLD PERSIAN (O.P.)

OLD PERSIAN belongs to the Indo-Iranian group of Indo-European languages; it is a near relative of Avestan and more distantly related to Sanskrit.

Our knowledge of Old Persian is derived from the study of inscriptions belonging to the reigns of Ariyaramna (c. 610–580 B.C.), Darius, Xerxes, Artaxerxes I, Artaxerxes II, and Artaxerxes III; for a very short inscription that probably belongs to the reign of Cyrus the Great see *Reader*, no. 32. The longest and most important of all our documents is the inscription cut by the masons of Darius on the rock of Behistun (see *Reader*, no. 33); it is longer than all the other inscriptions put together and contains historical information of great worth.

Old Persian was the language used by the above-mentioned Persian kings for the purpose of setting up a permanent record of their achievements. Most of the inscriptions are trilingual; first comes the Old Persian version, then the Elamite, followed by the Accadian (Babylonian) equivalent; but Aramaic was the official and administrative language of the Persian Empire. It was their own self-respect that prompted the Persian kings to give the first place in their inscriptions to their own national idiom, although there were perhaps very few Persians who could read the script employed. As far as is known there was no Persian literature at this period, no models for the royal scribes to follow. Our inscriptions contain traces of Accadian, Aramaic, and Median influence on their vocabulary, syntax, and phonology.

Modern Persian is a direct descendant of Old Persian.

The inscriptions are carved in cuneiform or wedge-shaped characters; thirty-six signs are used to denote sounds, and one, ➤—, to separate the words. Except in a few details there is general agreement about the interpretation and transcription of these symbols. The script is composed of elements borrowed from the Accadian script, which contains hundreds of different signs.

EXAMPLES OF O.P. CUNEIFORM LETTERS

$$\text{𒀀} = a ; \quad \text{𒄿} = i ; \quad \text{𒌑} = u.$$

CHAPTER II

THE SOUNDS OF OLD PERSIAN

OLD PERSIAN had three vowels: $\breve{a}$, $\breve{i}$, $\breve{u}$. I.E. $\breve{a}$, $\breve{e}$, $\breve{o}$ became $\breve{a}$ in Old Persian as in Sanskrit.

We know that there were variations of pronunciation in the vowels of Old Persian; but the script makes no distinction between them except in the very frequent indication of $\bar{a}$.

EXAMPLES OF I.E. VOWELS IN OLD PERSIAN

I.E. $\breve{a}$: *apa* = ἀπό, 'off'.

I.E. $\bar{a}$: *brātā* = φρᾱτήρ, φράτωρ, 'brother'.

I.E. $\breve{e}$: *astiy* = ἐστί = L. *est* = E. *is* = W. *ys*.

I.E. $\bar{e}$: *pitā* = πατήρ = L. *pater* = Ir. *athir*, 'father'.

I.E. $\breve{o}$; *abaram* = ἔφερον, 'I was bringing'.

I.E. $\bar{o}$: *nāmă* = L. *nōmen*, 'name'.

I.E. $\bar{\imath}$: *idiy* = ἴθι, cf. L. *ĭ-tum*, *ἰ-τέον*, 'go'.

I.E. $\bar{\imath}$: *jīva* = L. *uīuus*, 'living'.

I.E. $\ddot{u}$: *puṣṣa*, 'son', with *ṣṣ* for *tr*, cf. L. *putus*, *putillus*.

I.E. $\bar{u}$: *būmīm* (acc. sing.), 'land', cf. ἔ-φῦ-ν, φύ-σις.

Except for initial sounds the O.P. script generally enables us to distinguish between *ă* and *ā*; the length of *i* and *u* may generally be inferred by comparison with other I.E. languages.

I.E. *ə* = O.P. *i* : *pitā* = πατήρ = Skt. *pitā*, 'father'.

I.E. *n̥*, *m̥* = O.P. *a* : *axšata*, 'unchanged', cf. ἄγνωτος.

I.E. *r̥* = O.P. *r*, forming a syllable without the aid of any other sound, like *r* in W. *medr*, *gwobr*: *prsā*, 'ask', imperative, cf. L. *posco* for *prcsco*; *adršnauš*, 'he dared', cf. θάρσος, θράσος with *αρ*, *ρα* from I.E. *r̥*.

I.E. *l̥* = O.P. *r* (syllabic).

DIPHTHONGS

I.E. *ăi*, *ĕi*, *ŏi* = O.P. *ăi*.

I.E. *ăi* : *gaubataiy*, 'he says', middle voice, with *-taiy* = *-ται* as in ἔρχεται; for the use of the middle cf. Hom. φάτο, L. *loquitur*.

I.E. *ĕi* : *aitiy*, 'he goes' = εἶσι for εἶτι = L. *it* for *eit*.

I.E. *ŏi* : *aiva*, 'one', 'alone' = οἶος for οἶϝος.

I.E. *ău*, *ĕu*, *ŏu* = O.P. *ău* : *rauča*, 'day' = λευκ(ός) ; *dahyāuš*, 'province', with *-āuš* = *-ευς* for *-ηυς* in βασιλεύς.

Further examples of I.E. vowels will be found in forms quoted for other purposes.

I.E. STOPS IN OLD PERSIAN

Labials

I.E. *p* = O.P. *p*: *pitā*, πατήρ, E. *father*.

I.E. *b* = O.P. *b*.

I.E. *bh* = O.P. *b*: *barā*, φέρε, 'bring'.

Dentals

I.E. *t* = O.P. *t*: *pitā*, πατήρ, L. *pater*.

I.E. *d* = O.P. *d*: *dā-*, 'give', ἔ-δω-κα, L. *dōnum*, W. *dawn*.

I.E. *dh* = O.P. *d*: *adā*, 'he set', ἔ-θη-κε, L. *fē-cit*.

Front Palatals

I.E. *k* = O.P. θ: *maθišta*, 'chief', μακ(ρός).

I.E. *g* = O.P. *d*: *adānā*, 'he knew', ἔ-γνω.

I.E. *gh* = O.P. *d*: *didā*, τεῖχος for θεῖχος.

Labialized Back Palatals

I.E. *q^u* = O.P. *k*, but *č* before I.E. *ĕ*, *ĭ*: *kar-*, 'make', *krtam*, 'made', neut. sg. of past partic. pass., W. *pryd*, 'form'; *kaščiy*, 'any one', from *q^u o-* and *q^u i-* as in L. *quod* and *quid*; *-čā*, 'and', L. *-que*, τε; *šiyātiš*, 'peace', 'prosperity', with *šiyā-* for *čyā-*, L. *quiē(t)s*.

I.E. *g^u* = O.P. *g*, but *ǰ* before I.E. *ĕ*, *ĭ*: *gam-*, 'go', 'come', βαίνω for βάμιω; L. *uenio* with *n* for *m* as in Greek; *parāgmatā*, 'they (have) gone', past partic., *parā*, 'beyond' + *gmatā*, βατός; *ā-ǰamiyā*, 'may he come', optative; *ǰīva*, 'living', L. *uiuus*, W. *byw*, E. *quick*.

I.E. *g^u h* = O.P. *g*, but *ǰ* before I.E. *ĕ*, *ĭ*: *ǰan-*, 'strike', 'kill', *aǰanam* = ἔθεινον, θείνω for θένιω; φόνος, L. *fendo*, *-φατος*, 'killed'.

I.E. *ph, th, q*^{u}*h*

Old Persian has *f*, *θ*, *x* representing I.E. *ph, th, q*^{u}*h* ; but most often *f*, *θ*, *x* = *p*, *t*, *k* before a consonant : *fra*, 'forwards', I.E. *pro*, πρό ; *θ* also = I.E. *k* as above, p. 4.

In Old Persian *hv* became *xuv* ; *xuvāipašiyam*, 'his own', acc. sg., I.E. *su̯o-* seen in 'ϵ = Ϝϵ, L. *sē* for *su̯ē*, &c. For *hv-* = *xuv-* cf. W. *chwech*, 'six', I.E. *su̯eks*, and colloquial W. *chwiadan*, 'duck', for *hwyaden*.

I.E. *tr* = *θr* = *ṣṣ*: *ṣṣ* is the transcription of one single cuneiform sign, and as the O.P. script never uses one sign to denote a combination of consonants, *ṣṣ* must indicate one sound only ; it was probably a sort of prolonged *s* : *ṣṣitīya*, 'third', τρίτος ; *piṣṣa*, gen. sg. of *pitā*, πατρός ; *puṣṣa*, 'son', I.E. *putros*, L. *putus, putillus*.

I.E. *s*

1. I.E. *s* remained before *p*, *t*, *k* in O.P. : *astiy* = ἐστί, L. *est*. O.P. *st* occasionally represents *dt* : *pastiš*, 'foot-soldier', for *pad-ti-s*, cf. L. *ped-ites*.

2. I.E. *s* before a vowel, *m* and *v* = O.P. *h*: *ahiy*, 'thou art', I.E. *esi*, εἶ ; *ahati*, 3rd sg. subjunct. of *ahmiy*, 'I am', I.E. *esmi*, εἰμί for ἐσμί.

3. I.E. final *s* disappeared in O.P. after becoming *h*, except after *i* and *u*, when it became *š*: *aiva*, 'one', 'alone', οἶος for οἶϜος ; ins. pl. *-biš*, *Mādaibiš*, 'with Medes', cf. L. *nōbis, classibus*, ἶφι.

I.E. *n, m, r* remained in O.P. : *nāmă*, L. *nōmen*, E. *name*, W. *enw* ; *mā*, μή ; *fra*, πρό.

I.E. *l* = O.P. *r*: *rauča*, 'day', an old neuter noun like γένος ; L. *lux*, λευκός.

There are no traces of double consonants in Old Persian; but they may have existed without being recorded in the script.

FINAL SYLLABLES

O.P. *a* ending a word became *ā*, but remained where it was once followed by a consonant, e.g., *s, t, n: aiva,* 'one', I.E. *oiuos; abara,* I.E. *ebheret* and *ebheront,* ἔφερε, ἔφερον; but *barā,* I.E. *bhere,* φέρε.

Final *i, u* became *iy, uv.* The only final consonants in Old Persian are *m, š, r;* cf. Gk. *ν, ς, ρ.*

EXAMPLES OF LOST FINAL CONSONANTS

aǰa, 'he killed', for *aǰant, a* augment, *ǰan-* root, secondary ending *t* seen in L. *laudābat; akunava,* 'they did', with lost *-nt; martiya,* 'man', for *martiyas.*

ENCLITICS

There were many enclitics in Old Persian, written as part of the preceding word without the sign of separation: *-čā,* I.E. *qᵘe,* L. *-que,* τε; *manačā,* 'and of or to me', with *mana,* not *manā,* which is used when it is not followed by an enclitic; but this principle is not always observed—we find *utāmaiy,* 'and to me', as well as *utamaiy.*

ACCENT

Our texts do not in any way indicate the position or nature of the accent in Old Persian; personally I think that the I.E. pitch accent was retained.

CHAPTER III
NOUNS AND ADJECTIVES

OLD PERSIAN nouns and adjectives had singular, dual, and plural forms, three genders, and seven cases. The dual, of which our scanty materials supply but few instances, will not be dealt with in the following pages.

STEMS IN -*a*-, I.E. -*o*-

As in Sanskrit and Avestan, the stems in -*a*- are confined to masculine and neuter words. All the forms quoted in this book are taken from the inscriptions; our materials are too scanty to supply full paradigms of the declensions and conjugations.

CASE-ENDINGS
Sg.

	O.P.	I.E.	
Nom.	-a	-os	*martiya*, 'man'
Voc.	-ā	-e	*martiyā*
Acc.	-am	-om	*martiyam*
Gen.-dat.	-ahyā	-osi̯o	*martiyahyā*
Ins.-abl.	-ā	-ō (d), -ē (d)	*kārā*, 'people'
Loc.	-aiy	-oi, -ei	*Mādaiy*, 'Media'

Nom. acc. neut. -*am*, I.E. -*om*; the other cases are the same as the masc.

In all declensions sg. and pl. the same form serves as gen. and dat.; it usually comes from an old gen.; cf. Mod. Gk., ἔδωκε τοῦ φίλου τὸ βιβλίο, 'he gave the book to the friend'.

Note that in this declension the ins. is the same in form as the abl.   All ablatives in Old Persian are preceded by a preposition, e.g. *hačā*, 'from'.

Note that common nouns in this declension add the postposition -*ā* to the loc. *singular*, dropping the -*i*- of -*aiy*: *dastayā*, 'in the hand'; *duvarayā*, 'at the door'; but *Pārsaiy*, 'in Persia'.

Pl.

Nom.-acc.	-ā	*martiyā*; *hamaranā*, 'battles'
Gen.-dat.	-ānām	*bagānām*, 'gods'
Ins.-abl.	-aibiš	*martiyaibiš*
Loc.	-aišuvā	*Mādaišuvā*, 'Medes'

There is no difference between masc. and neut.   The nom.-acc. pl. -*ā* is probably the old I.E. neut. in -*ā*, -*ə*. Gen.-dat. -*ām*, with a suffix before it = I.E. -*ōm* seen in -ων.   For -*biš* cf. L. *nōbis*.

Note the postposition *ā* in the loc.; -*šu* = I.E. -*su*, cf. -σι in Hom. γένεσσι with -ι for -υ in imitation of the dat. sg. -ι in γένε(σ)ι.

STEMS IN -*ā*-, I.E. -*ā*-

These are all feminine.

Sg.

Nom.	-ā	*didā*, 'fortress'; *tauhmā*, 'family'
Acc.	-ām	*didām*, *tauhmām*
Gen.-dat.	-āyā	*tauhmāyā*
Abl.-loc.	-āyā	*Ragāyā*, 'Raga'.

Pl.

Nom.-acc.	-ā	*stūnā*, 'columns'
Gen.-dat.	-ānām	*paruzanānām*, 'belonging to many races'
Loc.	-āxuvā	*maškāxuvā*, 'skins'

Note loc. postposition -ā in *sg. and pl.* for all nouns.

STEMS IN -*i*-, -*u*-, I.E. -*i*-, -*u*-

Nom.	-iš	*šiyātiš*, 'peace'
Acc.	-im	*paθim*, 'road'
Gen.-dat.	-aiš	*bāgayādaiš*, 'adoration of god', name of a month
Loc.	-iyā	*būmiyā*, 'land'

Note the postposition -ā in the loc.

Sg.

Nom.	-uš	*Bābairuš*, 'Babylon'
Acc.	-um	*Bābairum*
Gen.-dat.	-auš	*Bābairauš*
Loc.	-auv	*Bābairauv*

The common noun *gāθu-*, 'throne', has loc. *gāθavā*, with postposition -ā. For the variation of stem, -*uš* nom., -*auš* gen.-dat., cf. L. *currus*, *currūs* for *currous*. The endings -*š*, -*m*, -*š* are I.E. -*s*, -*m*, -*s*; the loc. has no ending, cf. δόμεν, aor. infin. of δίδωμι.

Few pl. forms are recorded; cf. *dahyāva*, 'provinces', acc. pl. of *dahyāuš*; *dahyūnām*, gen. pl.; *dahyušuvā*, loc. pl., with postposition -ā.

C

STEMS ENDING IN A CONSONANT

Sg.

Nom.	no ending	*ǰantā*, 'slayer', *pitā*, 'father'
Acc.	-am	*ǰantāram*
Gen.-dat.-abl.	-a, I.E. -os	*θarda*, 'year'; *pis̩s̩a* = πατρός
Ins.	-ā	*viθā*, 'family'
Loc.	-iyā	*viθiyā*

Note the postposition *-ā* in loc., *-i-* = I.E. *-i-*. The forms are the same for all genders.

Pl.

Ins.	-biš	*raučabiš*, 'days'

NUMERALS

We know the forms of but few numerals as these are usually expressed by means of figures; but we have the following stems: *aiva*, 'one', 'alone'; *duvitīya-*, 'second'; *s̩s̩itīya-*, 'third'; *navama-*, 'ninth'.

CHAPTER IV
DEMONSTRATIVES AND PRONOUNS

In I.E. these differed considerably from the nouns in their forms and inflexions; see my *Short Introd.*, pp. 62, 63. Some of these distinctions still survive, e.g., in Fr. *je* and *moi*, E. *I* and *me*, *we* and *us*, different words for different cases of the personal pronoun; but many disappeared at

an early period in the daughter languages; this is often due to the influence of the pronouns and the demonstratives on the nouns or vice versa. οἶκοι, L. *tubae*, χωρῶν for χωράσων, L. *tubārum* for *tubāsōm* borrowed their endings from the demonstratives; Oscan and Umbrian, on the other hand, borrowed the *-s* endings of the nouns for their relative pronouns, e.g., Osc. *pus*=L. *qui*, nom. pl.

DEMONSTRATIVES

hauv, 'that', 'this', for nom. m. f. sg.; *ava-*, for all other cases m. f. n. sg. and pl. Cf. ὁ, ἡ, τό, τόν, τήν, τό, Hom. τοί, ταί, τά, &c.; *hauv* = I.E. *so+u*, as in οὗ-τος; ὁ, ἡ = I.E. *so*, *sā*.

Sg.

Nom. m. f.	*hauv*	Nom.-acc. n. *ava*
Acc. m.	*avam*	
Gen. m. n.	*avahyā*	
Abl.-ins. m.	*avanā*	

Pl.

Nom.-acc. m.	*avaiy*
Acc. f.	*avā*
Gen. m.	*avaišām*

iyam, a-, ima-, 'this'

Sg.

Nom. m. f.	*iyam*	Nom.-acc. n. *ima*
Acc. m.	*imam*	
Acc. f.	*imām*	
Loc. f.	*ahyāyā*	
Ins. m.	*anā*	

Pl.

Nom.-acc. m.	*imaiy*
Nom.-acc. f. n.	*imā*
Gen. m.	*imaišām*
Ins.	*imaibiš*

hyă, tya- = I.E. *so, to-* + *-iyo-*

This is a weak 'this' used as a definite article and a relative pronoun; there is no regular definite or indefinite article in Old Persian. For the use of *hyă, tya-* cf. *paθim tyām rāstām mā avarada*, ὁδὸν τὴν ὀρθὴν μὴ λιπῇς. *aiva*, 'one', is used like τις, 'a certain', 'a'; e.g. *I martiya Aṣṣina nāma*, 'a man Assina by name'; when it is written in full, *aiva* means 'alone'.

Sg.

Nom. m.	*hya*	Nom.-acc. n. *tya*
Nom. f.	*hyā*	
Acc. m.	*tyam*	
Acc. f.	*tyām*	
Ins.-abl.	*tyanā*	

Pl.

Nom.-acc. m.	*tyaiy*
Nom.-acc. f. n.	*tyā*
Gen. f.	*tyaišām*

PERSONAL PRONOUNS

Sg.

Nom.	*adam*, 'I'	*tuvam*, 'thou'
Acc.	*mām*	*θuvām*
Gen.-dat.	*manā, maiy*	*taiy*
Abl.	*ma*	

N.B. *maiy, taiy* are enclitics written with the preceding word, e.g. *hauvmaiy*, 'he to me', cf. μου, μοι, με. The abl. *ma* occurs only in *hačāma*, 'from or by me'; *hacā* is a preposition taking the abl., I.E. *seq^{u}o-*, L. *sequor*, ἕπομαι, Ir. *sech*, W. *heb* for *hep*, 'without'.

Pl.

Nom.	*vayam*, 'we'
Gen.-dat.	*amāxam*, 'of us', 'our'

'HIM', 'HER', 'IT', 'THEM', ENCLITICS ONLY

Sg.

Acc.	*šim, dim*
Gen.-dat.	*šaiy*

Pl.

Acc.	*šiš, diš*
Gen.-dat.	*šām*

There are no examples of interrogative and indefinite pronouns except: *čiyakaram*, 'how many times', *kaščiy*, 'somebody', and *čiščiy*, 'something'.

The extracts in the *Reader* supply information about the use of cases, moods, and prepositions.

CHAPTER V
VERBS

As far as may be gathered from our materials, the verb in Old Persian had but two regular tenses: (1) *present*; (2) *imperfect*, which we shall call *past tense*, as it supplied the place of all tenses denoting the past. We have one

or two examples of old aorists, see p. 18, and a redupli-
cated perf. optat. *čaxriyā*, 'he might make'. There is no
trace of a future tense in Old Persian. *Moods*: indic.,
imperat., subjunct., and optat. We have a few infinitives
in *-tanaiy* representing an old dative, and past participles
in *-ta-*. *Voices*: active, middle, and a few passive forms.

PERSONAL ENDINGS

PRIMARY, ACTIVE, INDICATIVE

Sg.

1. -miy	*ahmiy,*	εἰμί for ἐσμί, 'I am'
2. -hiy	*ahiy,*	εῖ for ἔσι
3. -tiy	*astiy,*	ἐστί

N.B. *essi* and *esi* both existed in I.E., Hom. ἐσσί = I.E.
essi, ahiy is for *esi*.

Pl.

1. -mahiy	*ahmahiy,* 'we are'
2. ?	
3. -antiy	*hantiy,* 'they are'

hantiy: I.E. *senti*, Doric ἐντί, Attic εἰσί without *h* owing
to the influence of ἐστί, &c.

-*mahiy*, I.E. -*mes* + *i*.

ahmahiy and ἐσμέν have an irregular first syllable, as
the original I.E. forms had *es-* sg., and *s-* pl., cf. εἶμι,
ἴμεν. The *e*, O.P. *a*, was borrowed from the sg. Vedic
Skt. has 1st pl. *smasi*, and O.P. in 3rd pl. has *h* = *s*, I.E.
senti.

Other examples: *vaināmiy*, 'I see', *vainantiy*, 'they
see'; *θātiy*, 'he says'; *trsatiy*, 'he fears'; *kunautiy*, 'he
makes'; *θahyāmahiy*, 'we call ourselves'; *barantiy*, 'they
bear', Dor. φέροντι, Att. φέρουσι, L. *ferunt*.

PRIMARY, MIDDLE

The only form recorded is 3rd sg., e.g. *gaubataiy*, 'he says', with *-taiy*, I.E. *-tai*, ἔρχε-ται.

SECONDARY, ACTIVE, INDICATIVE

The augment

This is placed before the past tense of the simple verb except when it denotes a prohibition; on that occasion *mā* = μή is used with the unaugmented past tense. The O.P. augment was *a*, I.E. *e*, and it comes, as in Greek, between the preverb and the verb; it forms contraction with the final vowel of the preverb: *abaram*, ἔφερον; *avāstāyam*, 'I set up', *ava* + *a* augment + *stāyam*, past of *stā*- seen in L. *stāre*, ἴστημι; but *mā avarada*, 'do not leave', without the augment.

Sg.

1. -m   *āham*, 'I was', *abaram*, 'I was bringing'
2. no ending   *mā apagaudaya*, 'do not hide'
3. no ending   *abara*, 'he was bringing', ἔφερε(τ)

Pl.

1. -mā   *akumā*, 'we made'
2.   ?
3. no ending   *abara*, 'they were bringing', ἔφερον(τ)

For 2, 3 I.E. had *-es*, *-et*, *-ont*, which in O.P. became *-a*, with loss of *s*, *t*, *nt*, so that nothing was left but the thematic vowel *a*, I.E. *e*, *o*. 1st pl. *-mā* = I.E. *-me*, *-mo*, cf. φέρομε-ν, L. *legi-mu-s* with *-mu-s* for *-mo-s*.

SECONDARY, MIDDLE, INDICATIVE

Sg.

1. -aiy   *ayadaiy,* 'I adored'
2. ?
3. -tā   *agaubatā,* 'he said'

Pl.

1. ?
2. ?
3. -ntā   *agaubantā,* 'they said'

-aiy, I.E. *-ai,* φέρο-μ-αι; *-tā,* I.E. *-to,* O.P. *-ā* with lengthening of final *a.*

IMPERATIVE, ACTIVE

Sg.

2. athematic, -diy   *idiy,* 'go', ἴθι, I.E. *idhi*
    thematic, no ending   *barā,* 'bring', φέρε
3. -tuv   *dadātuv,* 'let him give'

Pl.

2. -tā   *itā,* 'go', ἴτε

Note the use of the pure stem with the thematic vowel in *barā,* I.E. *bhere*; cf. the voc. of I.E. *-o-* stems, L. *domine,* φίλε, O.P. *martiyā,* 'O man', with lengthening of final *a.*

IMPERATIVE, MIDDLE

Sg.

2. -xuvā   *patipayaxuvā,* 'protect thyself'
3. -tām   *vrnavatām,* 'let him believe'

No pl. forms are recorded.

SUBJUNCTIVE

In Indo-Iranian, athematic forms had -*a*- and -*ā*- according to the person, thematic forms had -*ā*-; in Old Persian this -*ā*- was extended to the athematic forms; but one or two examples of -*a*- are still found: *ah-a-tiy*, 3rd sg. subjunct. of *ahmiy*, cf. L. *erit* = *eseti*.

ACTIVE

1. ?
2. -āhiy   *vaināhiy*, 'thou shalt see'
3. -ātiy   *bavātiy*, 'he shall become'

No pl. forms are recorded.

MIDDLE

1. athematic -ānaiy   *kunavānaiy*, 'I wish to do'
   thematic -āmaiy   *θadayāmaiy*, 'let me seem'
2. -āhaiy   *maniyāhaiy*, 'thou shalt think'
3. -ātaiy   *maniyātaiy*, 'let him think'

No pl. forms are recorded.

FUTURE

Old Persian had no separate future tense; but, as in Homeric Greek, the subjunctive was used with a future meaning.

OPTATIVE

Very few examples are recorded. The endings are secondary. Examples: *avājaniyā*, 'he might kill', *ava*, 'down', 'thoroughly', cf. L. *dē-* in *dēbellāre*, κατα- in καταβάλλω, giving a perfective aspect to the verb, +*ā*,

D

'towards', +*ǰan-*, 'strike', 'kill', I.E. *gᵘhen-* seen in
θείνω for θένιω, *gᵘhon-* in φόνος, Ir. *gonim*, W. *gwanu*,
'pierce'; *čaxriyā*, 'he might do', optat. of a reduplicated
perf. from I.E. *qᵘer-*, *qᵘor-*, *qᵘr-*, O.P. *čar-*, *kar-*, *kr-*; *biyā*,
'may he be'.

OLD AORISTS IN -*s*-

The past tense includes some remains of old -*s*- aorists;
cf. ἔδεικ-σα, *dīc-sī* for *deik-sai*: *adršiy*, 'I seized'; *akunauš(t)*,
'he did'; *niyapaišam*, 'I wrote down', *ni* + augment + aor.
of *paiš-* seen in L. *pingo*, *pictum*, ποικίλος, O.P. *nipaištanaiy*,
'to write down', *nipištam*, neut. sg. of past partic.,
'written down', cf. Mod. Russ. *napisát*, 'to write', per-
fective aspect of *pisát*.

PASSIVE FORMS

A few old aorists in -*iy* have been preserved: e.g.,
akariy, 'it has been made'; *abariy*, 'it has been brought';
aθahiy, 'it has been said'; *adāriy*, 'it has been held'.
The middle is sometimes used with a passive sense:
akunavayatā, 'it has been done'.

INFINITIVE

The O.P. infinitive ends in -*tanaiy*, dat. sg. of an old
abstract noun in -*tan*-, cf. L. *agī* for *agei*, λύεσθαι:
čartanaiy, 'to make'; *kantanaiy*, 'to excavate'; *θastanaiy*,
'to say'.

VERBAL ADJECTIVES IN -*ta*-

These are used as past participles, cf. πιστός, 'trusted',
'trusting'. They have ousted the O.P. perf. tense and
are usually employed without the verb 'to be', for which

cf. the Mod. Russ. past tense, an inflected verbal adjective used alone for all persons: *chitál, chitála, chitálo,* m. f. n. sg. 'I, you, he, she was reading'; *chitáli,* 'we, you, they were reading', with the pronoun or other subject indicated when required; *my chitáli,* 'we were reading', *oná chitála,* 'she was reading', &c. O.P. examples: *ima tya manā krtam,* 'this (is) what by me (was) done'; *didā pištā,* 'the wall (was) decorated', *pištā* = L. *picta* for *pictā; Bardiya avajata,* 'Bardiya was killed'.

These forms in *-ta-,* I.E. *-to-s,* are usually passive in meaning, but we have *paraitā,* pl., 'departed', *parā* + partic. of *it-,* seen in L. *i-tum,* ἰτέον, εἶμι, οἶμος, 'path'; *parāgmatā,* pl., 'gone away', *parā* + partic. of *gam-,* seen in βαίνω for βάμμω, βατός from I.E. $g^u m tos$.
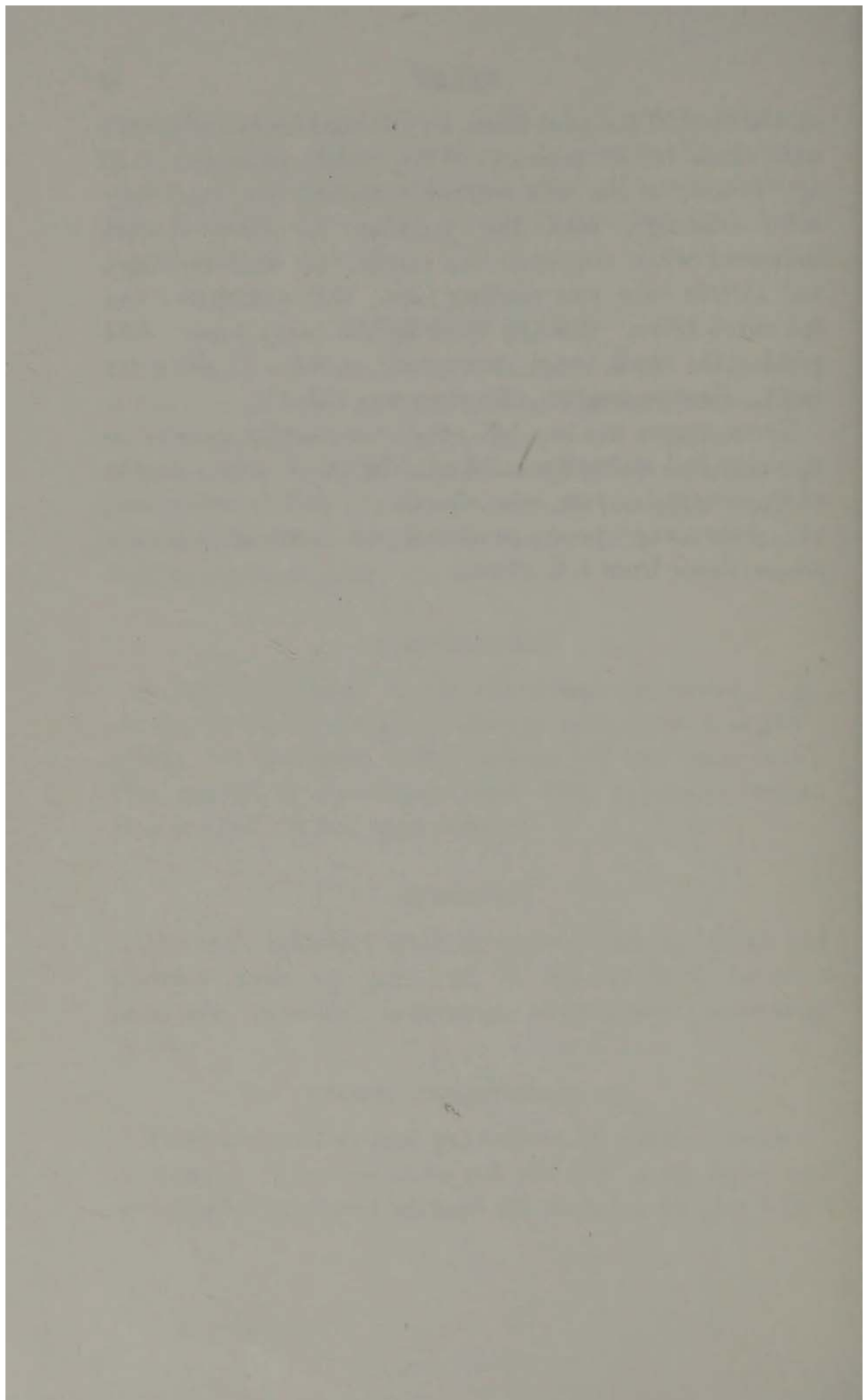
READER

N.B. The capital letters and stops are mine.

1

vašnā   Ahuramazdāha   adam   xšāyaθiya   ahmiy.
by the grace   of Ahuramazda   I   king   am.

vašnā : ins. case.

Ahuramazdāha : gen. sg. of *Ahuramazdā*, a stem in *-s-* ;
for the ending *-a* = I.E. *-es, -os* cf. γέν·εσ-ος = γένεος =
γένους, and L. *gen-es-es = generis.*

2

adam₁šām   xšāyaθiya   āham.
 I of them   king   was.

adam₁šām : I use ₁ to denote a prefix, augment, enclitic,
or part of a compound.

āham : past tense of *ahmiy*, 'I am' = *a + aham* ; *a* is
the augment. The Old Persian equivalent of I.E. *ēsm̥*,
'I was', was *āha* ; *m* was then added on the analogy of
thematic forms like *a₁baram* = ἔφερον.

3

mām   a₁mānaya.
 me   he has awaited.

4

manā   bājim   a₁barantā.
to me   tribute   they brought.

a₁barantā = ἐφέροντο ; the middle has no special force here ; it is often used to avoid ambiguity, as, e.g., *a₁bara* = I.E. *ebheret* and *ebheront*, ἔφερε(τ) and ἔφερον(τ).

5

adam   a₁rasam   Mādam.
I   came   to Media.

Mādam: acc. of direction, from *Māda*, 'a Mede'. To denote the name of a country or district the *singular* of the name denoting the inhabitant is used. Here 'a Mede' = 'Media'. The Greek form is Μῆδος with η, not α, because the Ionians borrowed the word before they changed I.E. *ā* to η ; as θύρᾱ became θύρη, Μᾶδος became Μῆδος ; but we find Μᾶδος in the Cyprian dialect. The O.P. *Pārsa* was changed by the Ionians to Πήρσης, then to Πέρσης.

6

avam   adam   frāišayam   Arminam.
him   I   sent   to Armenia.

frāišayam: past tense = *fra*, L. *pro*, πρό, + *a* augment + verb from *iš-*, 'set in motion'.

7

haruva₁šim   kāra   a₁vaina.
all   him   the army   saw, i.e., 'all the army'.

haruva: I.E. *soluos*, ὅλος for ὅλϝος, L. *saluus*, 'unbroken', 'whole'.

8

aita	adam	yānam	jadiyāmi	Ahuramazdām.
this	*I*	*a favour*	*ask*	*of Ahuramazda.*

Note the two accusatives with a verb of 'asking'; cf. 9, with a verb of 'depriving'.

9

Gaumāta	hya	Maguš	a₁dīnā	Kanbujiyam	utā
Gaumata	*the*	*Magian*	*deprived*	*Cambyses*	*both*

Pārsam	utā	Mādam	utā	aniyā	dahyāva.
of Persia	*and*	*Media*	*and*	*the other*	*provinces.*

a₁dīnā: an athematic form like *a₁dā*, 'he made', which corresponds to $\check{\epsilon}\theta\eta(\kappa\epsilon)$, and *a₁dānā*, 'he knew'. Note *ā*, not *a* as in the thematic *a₁bara* with final *a* for I.E. *e* as in $\check{\epsilon}\phi\epsilon\rho\epsilon(\tau)$.

For the two accusatives cf.:

naiy	āha	martiya - - -	hya	avam	Gaumātam
not	*was*	*a man*	*who*	*that*	*Gaumata*

tyam	Magum	xšaṣsam	dītam	čaxriyā.
the	*Magian*	*of the kingdom*	*deprived*	*could make.*

dītam: past partic. pass. governing the acc. *xšaṣsam*. *a₁dīnā* and *dītam* are from I.E. *gᵘei-* seen in $\beta\acute{\iota}a$, Skt. *jināti*, 'he overpowers', E. *quench*.

10

imaiy	martiyā	tyaiy	adakaiy	avadā	āhantā
these (are)	*the men*	*who*	*then*	*there*	*were*

yātā	adam	Gaumātam	tyam	Magum	avājanam.
until	*I*	*Gaumata*	*the*	*Magian*	*slew.*

It is not to be thought that the verb 'to be' was actually in the author's mind in this and similar sentences.

āhantā: 3rd pl. past tense of *ahmiy*, 'I am', with a middle ending as in ἔσομαι, ἐγένοντο.

avājanam: *ava*, 'down' + *a* augment + past tense of *jan-* = I.E. *gᵘhen-* seen in θείνω for θένϳω.

11

tya/šām	hačā/ma	a/θahiy, ava	a/kunava.
what to them	*by me*	*was said, that*	*they did.*

12

Ahuramazdā	θuvām	daŭštā	biyā.
Ahuramazda	*to thee*	*a friend*	*may he be.*

θuvām: acc. case governed by the verbal noun *daŭštā*; cf.:

mām	Ahuramazdā	daŭštā	āha;
to me	*Ahuramazda*	*a friend*	*was;*

χοὰς προπομπός, Aesch. *Cho.* 23;

μυρία πεμπαστάν, id. *Pers.* 980.

13

xšaṣṣam	adam	pati/padam	a/kunavam.
the monarchy	*I*	*in (its) place*	*set, i.e. I restored.*

pati = ποτί + *padam* = πέδον.

14

yadiy	kāra	Pārsa	pāta	ahatiy,	hyā
if	*the army*	*Persian*	*protected*	*is,*	*this*

šiyātiš   a/xšatā   aurā   ni/rasātiy   abiy   imām
prosperity *un-broken* *here* *shall descend* *on* *this*
viθam.
family.

ahatiy, ni/rasātiy : subjunctives with a future meaning.
viθam : acc. of viθ-, I.E. u̯ik-, u̯oik-, u̯eik- seen in οἶκος,
L. uīcus.

15
Negatives

Naiy accompanies a statement, *mā* a prohibition or
a wish ; *naiy* is also used in conditions even with the
subjunctive mood.

i. adam   naiy   Bardiya   ahmiy   hya   Kurauš   puṣa.
   I   *not*   *Bardiya*   *am*   *the*   *of Cyrus*   *son.*

ii.   mā   apa/gaudaya.
    (do) not   hide.

The past tense of the indicative without the augment
is used as an injunctive.

iii.   utā/taiy   tauhmā   mā   biyā.
    and to thee   a family   not   may be.
Optative denoting a wish.

iv. naiy   arika   āham   naiy   draujana,   naiy
    not   *hostile*   *was I*   *nor*   *a liar,*   *not*

   zūra/kara   āham,   naiy   adam   nai/maiy
    a cheat   *was I,*   *neither*   *I*   *nor my*

   tauhmā.
    family.

E

v. yadiy   naiy/diš   vi/kanāhiy.
   if   *not them*   *thou destroyest.*

Subjunctive.

16

yaθā   Kanbujiya   Bardiyam   avāǰa,   kārahyā
when   Cambyses   Bardiya   killed,   to the people

naiy   azdā   a/bava   tya   Bardiya   ava/ǰata.
not   knowledge   was   that   Bardiya   (had been) killed.

a/bava : past tense of *bu-*, I.E. *bhu-* seen in φύω, ἔφυ.

avāǰa : past tense of *ǰan-*, 'kill', in composition with *ava* and the augment. *ava/ǰata* is its past partic.

17

kaščiy   naiy   a/dršnauš   čiščiy   θastanaiy   pariy
anybody   not   dared   anything   to say   about

Gaumātam   tyam   Magum.
Gaumata   the   Magian.

pariy : περί.

18

pasāva   Nadintabaira   hadā   kamnaibiš   asa/bāraibiš
after that   Nidintubel   with   few   horsemen

a/munθa,   Bābairum   a/šiyava.
fled,   to Babylon   he went.

pasāva : *pasā*, 'after' + *ava*, 'that'.
hadā : 'with', takes the ins. case.

19

θātiy   Dārayavahuš   xšāyaθiya :   yadiy   imām
says   Darius   King :   if   this

dipīm   vaināhiy   imai/vā   pati/karā,   naiy/diš
inscription   *thou seest*   *these or*   *images,*   *nor them*

vi/kanāhiy,   dargam   jīvā.
destroyest,   *long*   *live thou.*

-vā: L. -ue, ἠϝέ, ἠέ.
yadiy, 'if', takes the subjunctive.
jīvā: 2nd sg. imperat.

20

xšaṣṣam   hauv   a/grbāyatā.
he kingship   *he*   *seized for himself.*

grb-: I.E. *ghrebh-*, E. *grab*.

21

hya   aniya   kāra   Pārsa   pasā   manā   a/šiyava.
the   *other*   *army*   *Persian*   *after*   *me*   *set out.*

22

manā   upastām   baratuv.
to me   *help*   *let him bring.*

23

ima   .tya   manā   krtam.
this (is)   *what*   *by me*   *(was) done.*
hoc   *quod*   *mihi*   *factum.*

24

hyā   amāxam   tauhmā   xšāyaθiyā   āha.
the   *of us*   *family*   *royal*   *was.*

25

mām	pātuv	utā‚maiy	xšaṣṣam	utā	tya
me	*let him protect*	*and my*	*kingdom*	*and*	*what*

manā	kṛtam	utā	tya‚maiy	piṣṣa
by me	*(was) done*	*and*	*what (by) of me*	*the father*

kṛtam.
(was) done.

piṣṣa: πατρός, gen. of *pitā*, πατήρ, 'father'.

26

Pārsahyā	martiyahyā	dūraiy	arštiš	parā‚gmatā.
of the Persian	*man*	*far*	*the lance*	*(has) gone.*

parā‚gmata: *parā* + partic. of *gam-*, 'go'.

27

drauga	dahyuv‚ā	vasaiy	a‚bava	utā
lying	*in the province*	*in abundance*	*has become*	*both*

Pārsaiy	utā	aniyāxuv‚ā	dahyušuv‚ā.
in Persia	*and*	*in the other*	*provinces.*

28

kāra	Pārsa	utā	Māda	hya	upā	mām
the army	*Persian*	*and*	*Median*	*which*	*with*	*me*

āha,	hauv	kamnam	āha.
was,	*this*	*a little thing*	*was.*

29

avam	kāram	jatā	hya	manā	naiy	gaubataiy.
that	*army*	*smite*	*which*	*of me*	*not*	*declares itself.*

kāra: I.E. *qor-*; cf. κοίρανος, Ir. *cuire*, Gaul. *Petru-corii*, *Tri-corii*, names of tribes, 'the four armies', 'the three armies'; cf. Germ. *Heer*.

ǰatā: 2nd pl. imperat. of *ǰan-*.

manā, &c.: 'as mine'.

30

imām	dahyāum	pātuv	hačā	haināyā,	hačā
this	*province*	*let him save*	*from*	*the enemy,*	*from*

dušiyārā,	hačā	draugā.
bad harvest,	*from*	*lying.*

hačā: with abl.

31

adam	Bardiya	ahmiy,	hya	Kurauš	puṣṣa,
I	*Bardiya*	*am,*	*the*	*of Cyrus*	*son,*

Kanbuǰiyahyā	brātā
of Cambyses	*the brother.*

32

THE INSCRIPTION OF KING ARIYARAMNA (*c.* 610–580 B.C.)

This is by far the oldest Old Persian document and the only one before the reign of Darius except perhaps: *adam Kuruš xšāyathiya Haxāmanišiya*, 'I am King Cyrus the Achaemenid', which may belong to Cyrus the Great or to the younger Cyrus who died in 401 B.C. The record of Ariyaramna is a recent find, published in 1930.

Ariyāramna	xšāyaθiya	vazrka,	xšāyaθiya
Ariyaramna	*King*	*great,*	*king*

xšāyaθiyānām,	xšāyaθiya	Pārsa,	Čahišpaiš
of kings,	*king*	*Persian,*	*of Teispes*

xšāyaθiyahyā	puṣṣa,	Haxāmanišahyā	napā;
King	*son,*	*of Achaemenes*	*grandson;*

θātiy	Ariyāramna	xšāyaθiya:	iyam	dahyāuš
says	*Ariyaramna*	*King:*	*this*	*province*

Pārsā,	tyām	dārayāmiy,	hyā	huv/aspā,
Persian	*which*	*I own,*	*the*	*of-good-horses,*

5 | hu/martiyā, | manā | baga | vazrka | Ahuramazdā |
|---|---|---|---|---|
| *of-good-men,* | *to me* | *the god* | *great* | *Ahuramazda* |

frābara;	vašnā	Ahuramazdāha	adam	xšāyaθiya
gave (it);	*by the grace*	*of Ahuramazda*	*I*	*king*

iyam	dahyāuš	ahmiy.	θātiy	Ariyāramna
of this	*province*	*am.*	*says*	*Ariyaramna*

xšāyaθiya:	Ahuramazdā	manā	upastā[m]	[a/bara].
King:	*Ahuramazda*	*to me*	*help*	*gave.*

4–5. *huv/aspā, hu/martiyā*: fem. adj.; *hu-*, 'good', 'very', I.E. *su-*, seen in ὑγιής, W. *hygar*, 'lovable'. *aspa*, 'horse', is a Median loan-word; the regular Persian form is *asa*, cf. *asa/bāra*, 'carried by a horse'.

6. *frābara*: *fra + a* augment + *bara* = προ-έ-φερε(τ).

7. *iyam*: a mistake on the part of the scribe or engraver; the gen. case is required.

This early inscription proves that the official formulas had become stereotyped by the days of Darius. All the expressions used by Ariyaramna recur in the records of Darius; the document adds practically nothing to our knowledge of Old Persian.

33

DARIUS CONCERNING HIMSELF

Selections from the great rock-inscription at Behistun

The king 'placed the record overlooking a main road at Behistun, where the men of the caravans passing between Babylon and the Iranian Plateau would look up 300 feet and see the splendid monument 25 feet high and 50 feet wide'. The monument with its carved figures could not fail to be seen by all who passed; but those who wished to read the text had to risk their lives in the attempt; 'to reach it requires a dangerous climb'. See the picture and description in J. H. Breasted, *Ancient Times*, Boston, U.S.A., 1916, from which the above quotations have been taken. There is also an interesting illustration in *Ancient History from the Monuments: Persia*, by W. S. W. Vaux, revised by Sayce, S.P.C.K. 1893. See the article *Behistun* in the *Enc. Brit.*, 14th ed., and the picture of the carvings in the *Camb. Anc. Hist.*, vol. i of the Plates.

§ 1. adam	Dārayavahuš	xšāyaθiya	vazrka,
I	*(am) Darius*	*the king*	*great,*
xšāyaθiya	xšāyaθiyānām,	xšāyaθiya	Pārsaiy,
king	*of kings,*	*king*	*in Persia,*
xšāyaθiya	dahyūnām,	Vištāspahyā	pussa,
king	*of provinces,*	*of Hystaspes*	*the son,*
Aršāmahyā	napā,	Haxāmanišiya.	
of Arsames	*the grandson,*	*an Achaemenid.*	

§ 2. θātiy	Dārayavahuš	xšāyaθiya :	manā
says	*Darius*	*King:*	*my (of me)*

pitā   Vištāspa,   Vištāspahyā pitā   Aršāma,
father (was) Hystaspes, Hystaspes' father (was) Arsames,

Aršāmahyā   pitā   Ariyāramna,   Ariyāramnahyā
Arsames'   father (was) Ariyaramna,   Ariyaramna's

pitā   Čahišpiš,   Čahišpaiš pitā   Haxāmaniš.
father (was) Teispes,   Teispes' father (was) Achaemenes.

§ 3. θātiy   Dārayavahuš   xšāyaθiya: avahya₁rādiy
      says   Darius   King: for this reason

vayam Haxāmanišiyā θahyāmahiy: hačā   paruviyata
we   Achaemenids   are called: from   long ago

āmātā ahmahiy; hačā paruviyata hyā   amāxam
noble   we are; from   long ago   this   our (of us)

tauhmā xšāyaθiyā   āha.
family   royal   has been.

avahya₁rādiy: *huius causā*; for postpositions in Old Persian cf. *-ā*, 'in', with loc.; L. *mecum*, τοῦ πατρὸς ἕνεκα.

θahyāmahiy: 'we call ourselves'; the suffix *-ya-* gives a middle meaning. *θātiy*, 'he says', is for *θahatiy*, Skt. *śaṃsati*; from I.E. *kens-*, 'say', L. *censeo*, Alb. *θom*, 'I say'.

The Pseudo-Smerdis (Bardiya)

See Herodotus, iii. 61 sqq., and Appendix V in How and Wells, *A Commentary on Herodotus*, vol. i. Note that our inscription calls the pretender *Gaumata* and does not say that he resembled Bardiya (Smerdis). See *Camb. Anc. Hist.* iv, p. 173.

§ 10 a. θātiy Dārayavahuš xšāyaθiya: ima
says Darius King: this (is)

tya manā krtam pasāva yaθā xšāyaθiya
what by me (was) done after when king

a₁bavam: Kanbujiya nāma, Kurauš puṣṣa,
I became: Cambyses by name, Cyrus' son,

amāxam tauhmāyā, hauvam idā xšāyaθiya āha;
of our family, he here king was;

avahyā Kanbujiyahyā brātā, Bardiya nāma, 5
of this Cambyses a brother, Bardiya by name,

āha, ha₁mātā, hama₁pitā Kanbujiyahyā.
was, of the same mother, of the same father as Cambyses
(gen.-dat. case).

4. *hauvam*: *hauv* + *am* as in *adam, tuvam*.

6. *ha₁mātā, hama₁pitā*: compound adjectives; *hama* from I.E. *somos*, ὁμός, Ir. *som*, E. *same*; derivatives are seen in ὁμαλός, L. *similis*, W. *hafal*, 'like'.

§ 10 b. pasāva Kanbujiya avam Bardiyam
afterwards Cambyses this Bardiya

avāja; yaθā Kanbujiya Bardiyam avāja,
killed; after Cambyses Bardiya had killed,

kārahyā naiy azdā a₁bava tya Bardiya
to the folk not knowledge came that Bardiya

ava₁jata. pasāva Kanbujiya Mudrāyam
(had been) killed. then Cambyses to Egypt

a₁šiyava; yaθā Kanbujiya Mudrāyam a₁šiyava, 5
set out; when Cambyses to Egypt had set out,

pasāva	kāra	arika	a͵bava;	pasāva	drauga
then	*the folk*	*hostile*	*became;*	*then*	*lying*

dahyuv͵ā	vasaiy	a͵bava	utā	Pārsaiy
in the province	*in abundance*	*became*	*both*	*in Persia*

utā	Mādaiy	utā	aniyāxuv͵ā	dahyušuv͵ā.
and	*in Media*	*and*	*in the other*	*provinces.*

§ 11 *a.* θātiy	Dārayavahuš	xsāyaθiya:	pasāva
says	*Darius*	*King:*	*then*

I	martiya,	Maguš,	āha,	Gaumāta	nāma;
a	*man*	*a Magian,*	*was,*	*Gaumata*	*by name;*

hauv	ud͵a͵patatā	hacā	Pišiyāuvādāyā;	Arakadriš
he	*rose*	*from*	*Pisiyauvada;*	*Aracadris*

nāma	kaufa;	hacā	avadaš	Viyaxnahya
by name	*(is) a mountain;*	*from*	*there*	*of Viachna*

5	māhy͵ā	XIV	raučabiš	θakatā	āha	yadiy
	in the month	*14*	*with days*	*completed*	*was*	*when*

ud͵a͵patatā.
he rose.

3. *ud͵a͵patatā*: *ud,* 'up' + *a* augment + 3rd sg. past tense mid. of *pat-*, I.E. *pet-* seen in πέτομαι, L. *peto*, W. *hedeg*, 'fly', *edn, adar,* 'birds'.

4. *Viyaxnahya, &c.*: there is an anacoluthon in this sentence: the *pl.* noun *raučabiš* is accompanied by the *sg.* adjective *θakatā*, both in the ins. case to denote the number of days in the month that have elapsed. *XIV raučabiš θakatā* is practically the subject of *āha*.

5. *māhy͵ā*: loc. case of *māh-*, I.E. *mēns-*, μήν, L. *mēnsis*, W. *mis*.

§ 11 *b*. hauv   kārahyā   avaθā   a₁durujiya :   adam
          he   *to the folk*   *thus*   *lied :*   *I*

Bardiya   ahmiy   hya   Kurauš   pussa,   Kanbujiyahyā
Bardiya   *am*   *the*   *of Cyrus*   *son,*   *Cambyses'*

brātā ;   pasāva   kāra   haruva   hamissiya   a₁bava
brother ;   *then*   *the folk*   *all*   *rebellious*   *became*

hačā   Kanbujiyā ;   abiy   avam   a₁šiyava
from   *Cambyses ;*   *to*   *him (Gaum.)*   *went over*

utā   Pārsa   utā   Māda   utā   aniyā   dahyāva. 5
both   *Persia*   *and*   *Media*   *and*   *the other*   *provinces.*

  xšassam   hauv   a₁grbāyatā ;   pasāva   Kanbujiya
the monarchy   *he*   *seized ;*   *then*   *Cambyses*

  xuvā₁mršiuš   a₁mariyatā.
of his own death   *died.*

7. *xuvā₁mršiuš* : *xuvā-* ins. case of the reflexive pronoun,
seen in έ for ϝε, L. *suus*, *sē* for *sue̯*, and *mršiuš*, an
adjective in *-tyu-s*. The compound may indicate (1) a
natural death or (2) suicide.

For the mid. *a₁mariyatā* cf. L. *morior*, θανοῦμαι.

34

XERXES SPEAKING

baga   vazrka   Ahuramazdā   hya   imām   būmīm
a god   *great (is)*   *Ahuramazda*   *who*   *this*   *earth*

a₁dā,   hya   avam   asmānam   a₁dā,   hya   martiyam
made,   *who*   *that*   *heaven*   *made,*   *who*   *man*

a₁dā,   hya   šiyātīm   a₁dā   martiyahyā,   hya
made,   who   prosperity   made   for man,   who

Xšayāršām   xšāyaθiyam   a₁kunauš   aivam   parūnām
Xerxes   King   made   sole   of many

5 fra₁mātāram.
   ruler.

1. *imām*: here = 'this here', *avam*, 'that there', a distinction rarely observed in Old Persian.

paru-: a stem seen in πολύ-ς; I.E. *l* = *r* in O.P.; *l* is only found in a few foreign names.

Some forms of ku-, kar-, 'make'

I.E. *qᵘer-*, *qᵘor-*, *qᵘr-* appears in Skt. *kṛṇoti*, 'he makes', Ir. *cruth*, 'form', W. *pryd*, 'appearance', *prydydd*, 'maker', 'poet', *paraf*, 'I cause'.

O.P.: *kunautiy*, 'he makes'; *a₁kunavam*, 'I made'; *a₁kumā*, 'we made'; *a₁kunava* for *a₁kunavant*, 'they made'; *a₁kunauš*, 'he made', an old *-s-* aorist with a loss of the secondary ending *-t*; *kunavāhiy*, 2nd sg. subjunct., 'you shall make'; *a₁kutā*, 'he made for himself', mid.; *čaxriyā*, 'he might do', redupl. perf. optat.; *a₁kariy*, 'he has been made', an old aor. pass.; *kṛtam*, 'made', neut. sg. of past partic. pass.; *čartanaiy*, 'to make', 'to do'. The relation of *ku-* to *kar-* has not been satisfactorily explained.

35

ARTAXERXES SPEAKING

θātiy   Artaxšassā   xšāyaθiya: mām   Ahuramazdā
says   *Artaxerxes*   *King:*   *me*   *Ahuramazda*

utā   Miθra   baga   pātuv   utā   imām
and   *Mithras*   *god*   *let him protect*   *and*   *this*

dahyāum   utā   tya   manā   krtam.
province   *and*   *what*   *by me*   *(has been) done.*

The name Mithras does not occur in the records of Darius and Xerxes; the texts of Artaxerxes I and II give *Miθra-* and *Mitra-* with sounds *θr* and *tr* foreign to Old Persian. It is probable that the name and cult of Mithras were borrowed by the Persians from the Medes.

pātuv: 3rd sg. imperat.; cf. *pādiy*, 'do thou protect'.

36

DARIUS TO MANKIND

martiyā,   hyā   Ahuramazdāha   fra₍mānā,
man!   *what (is)*   *Ahuramazda's*   *command,*

hauv₍taiy   gastā   mā   θadaya;   paθim   tyām
that to thee   *repugnant*   *not*   *let it seem;*   *the road*   *the*

rāstām   mā   ava₍rada,   mā   stabava.
straight   *(do) not*   *leave,*   *(do) not*   *rebel.*

fra₍mānā: *fra* = L. *pro*, πρό, + *mā* + *nā* suffix; *mā-* is seen in L. *mē-tior*, μῆτις, 'measured thought'. Mod. Persian *farmān*, anglicized *firman*.

θadaya: 3rd sg. past tense without augment, used as injunctive; so, too, 2nd sg. *avarada*, *stabava*.

rāstām = L. *rēctam* for earlier *rēctām*.

37

XERXES ON HIS BUILDINGS

imam   duvarθim   adaɴ   a₍kunavam;   vasaiy   aniyaščiy
this   *portico*   *I*   *made;*   *much*   *else*

naibam	krtam	anā	Pārsā	tya	adam
beautiful	*(was) made*	*throughout*	*Persia*	*which*	*I*

a₁kunavam	uta₁maiy	tya	pitā	a₁kunauš;	ava
made	*and my*	*which*	*father*	*made;*	*that*

visam	vašna	Ahuramazdāha	a₁kumā.
all	*by the grace*	*of Ahuramazda*	*we did.*

anā, with ins. case, Gk. ἀνά.

uta₁maiy: written sometimes with ă, sometimes with ā, but always *utā* when it stands alone.

38

DARIUS AND HIS CANAL

'Memorial of completion of canal from Nile to Red Sea; on stele found near Shalûf et-Terrâbeh at the 133rd kilometer of Suez canal' (Tolman, p. 49).

θātiy	Dārayavahuš	xšāyaθiya:	adam	Pārsa
says	*Darius*	*King:*	*I*	*a Persian*

ahmiy;	hačā	Pārsā	Mudrāyam	a₁grbāyam;	adam
am;	*from*	*Persia*	*Egypt*	*I seized;*	*I*

niy₁a₁štāyam	imām	yauviyām	kantanaiy	hačā
ordered (men)	*this*	*canal*	*to dig*	*from*

Pirāva	nāma,	rauta	tya	Mudrāyaiy	danutaiy
Nile	*by name,*	*a river*	*which*	*in Egypt*	*flows*

5 abiy	draya	tya	hačā	Pārsā	aitiy.
to	*the sea*	*which*	*from*	*Persia*	*goes.*

3. *ni* + augm. *a* + *stā*- seen in L. *stāre*, ἵστημι, &c.

4. *rauta*, gen. abl. case, from the I.E. root *sreu*- seen in ῥεῦμα, ῥοή, E. *stream*, W. *ffrwd*.

For the subject-matter see Herodotus ii. 158 and the *Commentary* by How and Wells, vol. i, p. 246 : 'The Nile canal was first made by Sethos I (nineteenth dynasty, 1326–1300 B.C.) . . . it was represented in one of the scenes in the hall at Karnak. It had, however, silted up by Necho's time.' Necho II, who reigned 609–593 B.C., also began to build a canal from the Nile to the Red Sea ; cf. Herodotus ii. 158 : Νεκῶς . . . ὃς τῇ διώρυχι ἐπεχείρησε πρῶτος τῇ ἐς τὴν Ἐρυθρὴν θάλασσαν φερούσῃ, τὴν Δαρεῖος ὁ Πέρσης δεύτερα διώρυξε.

39

PASSAGE FOR TRANSLATION

θātiy Dārayavahuš xšāyaθiya : Marguš nāmā dahyāuš ; hauv,maiy hamissiyā a,bava ; I martiya Frāda nāma, Mārgava, avam maθištam a,kunavantā, pasāva adam frāišayam, Dādršiš nāma, Pārsa, manā bandaka, Bāxtriy,ā xšassapāvā, abiy avam ; avaθā,šaiy a,θaham : para,idiy, 5 avam kāram jadiy hya manā naiy gaubataiy.

pasāva Dādršiš hadā kārā a,šiyava, hamaranam a,kunauš hadā Mārgavaibiš ; Ahuramazdā,maiy upastām a,bara ; vašnā Ahuramazdāha kāra hya manā avam kāram tyam hamissiyam a,ja vasaiy ; Āssiyādiyahya māhy,ā XXIII 10 raucābiš θakatā āha ; avaθā,šam hamaranam krtam.

1, 2. *nāmǎ* : 'by name', probably acc. case ; *nāmā*, the regular equivalent of I.E. *nōmn*, is used in conjunction with fem. nouns, *nāma*, with unexplained *ǎ*, is used with masc. and neut. nouns.

4–5. *Dādršiš . . . xšassapāvā* : a parenthesis with *Dādršiš, Pārsa, bandaka, xšassapāvā* in the nom. case. Tr. : '(there was) a man called D., a Persian, my subject, satrap in Bactria, (him) I sent '.

5. *xšaṣṣapāvā*: *xšaṣṣa* + *pāvā*, 'kingdom-guardian', cf. *pā-diy*, 'protect (thou)', *pā-tuv*, 'let him protect'.

avaθā: 'thus'; *para* + *idiy*, 'go off'.

6. *ǰadiy*: 'smite', cf. l. 10, *a͜ǰa*, 'smote', from the I.E. root *gᵘhen-*, *gᵘhon-*, *gᵘhn-*, seen in $\theta\epsilon\acute{\iota}\nu\omega = \theta\acute{\epsilon}\nu_\chi\omega$, $\phi\acute{o}\nu o\varsigma$, $\acute{\epsilon}\pi\epsilon\phi\nu o\nu$, $'A\rho\eta\acute{\iota}\text{-}\phi a\tau o\varsigma$.

7, 11. *hamaranam*, 'battle', neut.

40

The inscriptions after the days of Darius and Xerxes are few and short; they are full of errors, if we measure them by the standard of the earlier inscriptions. These apparent mistakes may in some cases represent a later stage of the language; they are also at times due to the carelessness and ignorance of the scribes or stone-cutters.

Our texts were engraved during the lifetime of the kings whose records they contain, and they probably reproduce Old Persian as spoken at the courts of Ariyaramna, Darius, and their successors.

DATES OF ACCESSION

	B.C.
Ariyaramna	c. 610
Darius I	521
Xerxes	485
Artaxerxes I	464
Darius II (Nothos), no inscriptions	423
Artaxerxes II	404
Artaxerxes III	359

VOCABULARY AND INDEXES

(The figures indicate *pages*)

O.P. Alphabet in transcript

ă, ĭ, ŭ, k, x, g, č, ǰ, t, θ, ṣṣ, d, n, p, f, b, m, y, r, v, s, š, z, h.
l only in a few foreign words.

I have given the forms of the words with the augment
a and preverbs attached but separated like the enclitics
by the sign ₁, e.g. *a₁ǰa.*

a

aita: n. s. n., 'this', 23

aitiy: 'he goes', 3, 38

aiva: n. s. m., 'one', 'alone', 3, 5, 6, 10, 12

aivam: a. s. m., 36

aurā: 'here', 25

a₁kunava: 'they did', 'made', see 36

a₁kunavantā: mid., 'they made', 39

a₁kunauš: 'he made', 18, 36

a₁kunavam: 'I made', 36

a₁kumā: 'we made', 15

a₁xšatā: n. s. f., 'unbroken', 25

a₁gaubatā: mid., 'he said', 16

a₁grbāyam: 'I seized', 38

a₁grbāyatā: mid., 'he seized', 27

a₁ǰa: 'he smote', 6, 40

a₁ǰanam: 'I smote', 4

ā₁ǰamiyā: opt., 'may he come', 4

a₁θaham: 'I said', 39

a₁θahiy: 'it has been said', 18

Aṣṣina: n. s. m., 'Assina', 12

Āṣṣiyādiyahya: g.s., 'Assiyadiya', 39

a₁dā: 'he made', 4, 35, 36

adakaiy: 'then', 23

a₁dānā: 'he knew', 4

adam: n. s., 'I', 12, 21, &c.

a₁dāriy: 'it was held', 18

a₁dīnā: 'he deprived', 23

a₁duruǰiya: 'he lied', 35

a₁dršiy: 'I seized', 18

a₁dršnauš: 'he dared', 3, 26

anā: c. ins., 'throughout', 38

aniya: n. s. m., 'other', 27

aniyā: n. a. pl., 23

G

aniyāxuv₁ā: loc. pl., 34

aniyaščiy: n. a. s. n., 'else', 37

apa: 'away', 'off', 2

apa₁gaudaya: with *mā*, 'do not hide', 15, 25

a₁baram: 'I was bringing', 2

a₁bara: 'he, they brought', 6, 22

a₁barantā: mid., 'they brought', 22

a₁bariy: 'it was brought', 18

a₁bava: 'he became', 'was', 26

abiy: 'on', 'to', 'against', 25, 38

amāxam: 'of us', 'our', 13, 32

āmātā: n. a. pl., 'noble', 32

a₁mānaya: 'he awaited', 21

a₁mariyatā: mid., 'he died', 35

a₁munθa: 'he fled', 26

Arakadriš: n. s. m., 'Aracadris', 34

a₁rasam: 'I came', 22

arika: n. s. m., 'hostile', 25

Ariyāramna: n. s. m., 'Ariyaramna', 29

Ariyāramnahyā: g. s., 32

Artaxšassā: n. s. m., 'Artaxerxes', 36

Arminam: a. s. m., 'Armenia', 22

Aršāma: n. s. m., 'Arsames', 32

Aršāmahyā: g. s., 31

arštiš: n. s. f., 'lance', 28

a₁yadaiy: mid., 'I adored', 16

ava: n. s. n., 'that', see 11

avam: a. s. m., 33

avahyā: g. s., 33

a₁vaina: 'he saw', 22

avājanam: 'I killed', 24

avāja: 'he killed', 26

avājaniyā: opt., 'he might kill', 17

ava₁ǰata: n. s. m., 'killed', 26

avaθā₁šaiy: 'thus to him', 39

avadā, avadaš: 'there', 23, 34

ava₁rada: with *mā*, 'do not leave', 15, 37

avāstāyam: 'I set up', 15

avahyā: 'of that', 11, 33

avahya₁rādiy: 'because of this', 32

asa₁bāraibiš: ins. pl., 'horsemen', 26

astiy: 'is', 2, 5, 14

asmānam: a. s., 'sky', 35

a₁šiyava: 'he set out', 26, 27

azdā: n. s., 'knowledge', 26, 33

Ahuramazdā: n. s. m., 'Ahuramazda', 21, 24

Ahuramazdām: a. s., 23

Ahuramazdāha: g. s., 21

ahmiy: 'I am', 5, 14, 21, &c.

ahiy: 'thou art', 5, 14

ahmahiy: 'we are', 14, 32

āham: 'I was', 15, 21, 25

āha: 'he was', 27, 32

āhantā: mid., 'they were', 23

ahatiy: subjunct., 'he shall be', 17, 24

i

itā : 'go you', 16

idā : 'here', 33

idiy : 'go thou', 3, 16

ima : n. a. s. n., 'this', see 11

   imam : a. s. m., 11

   imām : a. s. f., 35

   imai₁vā : n. a. pl., ' or these', 12, 27

   iyam : n. s. m. f., 30

u

utā : 'and', 'both', 35

   ută₁maiy : 'and of me', 6, 38

ud₁a₁patatā : mid., 'he rose', 34

upā : 'near', 'with', c. acc., 28

upastām : a. s., 'help', 27, 30

k

kaufa : n. s. m., 'mountain', 34

kantanaiy : 'to dig', 18, 38

Kanbujiya : n. s. m., 'Cambyses', 26, 33

   Kanbujiyam : a. s., 23

   Kanbujiyahyā : g. s., 33, 35

   Kanbujiyā : abl. s., 35

kamnam : n. a. s. n., 'little', 28

   kamnaibiš : ins. pl., 26

kāra : n. s. m., 'army', 'folk', 28, 29

   kāram : a. s., 28, 39

kārahyā : g. s., 35

   kārā : ins. s., 39

kaščiy : n. s. m., 'any one', 4, 26

kunavāhiy : subjunct., 'thou shalt do', 36

Kuruš : n. s. m., 'Cyrus', 29

   Kurauš : g. s., 25, 29

krtam : n. a. s. n., 'made', 4, 19, 36

x

xuvā₁mršiuš : n. s. m., 'of his own death', 35

xšassapāvā : n. s. m., 'satrap', 40

xšassam : n. a. s. n., 'kingdom', 23, 24

xšāyaθiya : n. s. m., 'king', 21

   xšāyaθiyam : a. s., 36

   xšāyaθiyahyā : g. s., 30

   xšāyaθiyānām : g. pl., 30

   xšāyaθiyā : n. s. f., 'royal', 27

Xšayāršām : a. s. m., 'Xerxes', 36

g

gaubataiy : mid., 'he says', 3, 15, 28

Gaumāta : n. s. m., 'Gaumata', 23, 34

   Gaumātam : a. s., 23

gāθu- : 'throne', 9

gam- : 'go', 4, 19

gastā : n. s. f., 'repugnant', 37

č

-čā : 'and', 4, 6. &c.

čaxriyā : opt., 'he might make', 18, 36

čartanaiy : 'to do', 18, 36

Čahišpiš : n. s. m., 'Teispes', 32

  Čahišpaiš : g. s., 30, 32

čiyakaram : 'how many times', 13

čiščiy : n. a. s. n., 'anything', 13, 26

ǰ

ǰatā : 'do you beat', 28, 29

  ǰadiy : 'do thou beat', 39, 40

  ǰan- : 'beat', 'kill', 4

  ǰantā : n. s. m., 'slayer', 10

ǰadiyāmiy : 'I pray', 'I ask', 23

ǰīva : n. s. m., 'living', 3, 4

ǰīvā : 'live thou', 27

t

tauhmā : n. s. f., 'family', 8, 27, 32

  tauhmāyā : g. s., 33

tuvam : n. s., 'thou', 12

  -taiy : g. s., 12

tya : n. a. s. n., 'this', 'the', 'which', 12

  conjunct., 'that', 26

  tyam : a. s. m., 23

  tyām : a. s. f., 37

  tyanā : ins. s., 12

  tyaiy : n. a. m. pl., 12

trsatiy : 'he fears', 14

θ

θakatā : ins. s., 'completed', see 34

θātiy : 'he says', 26, 32, &c.

θadaya : with mā, 'let it not seem', 37

θarda : g. s., 'year', 10

θastanaiy : 'to say', 18, 26

  θahyāmahiy : 'we call ourselves', 32

θuvām : a. s., 'thee', 12, 24

ss

ssitiya- : 'third', 5, 10

d

dā- : 'give', 4

  dadātuv : 'let him give', 16

dauštā : n. s. m., 'friend', 24

Dādršiš : n. s. m., 'Dadrsis', 39

danutaiy : 'it flows', 38

dārayāmiy : 'I own', 30

Dārayavahuš : n. s. m., 'Darius', 26, &c.

dargam : 'for a long time', 27

dastay‚ā : loc. s., 'hand', 8

dahyāuš : n. s. f., 'province', 3, 9, 30

  dahyāum ; a. s., 29

  dahyuv‚ā : loc. s., 28

  dahyāva : n. pl., 9

  dahyūnām : g. pl., 31

  dahyušuv‚ā : loc. pl., 28

dītam : a. s. m., 'deprived', 23

didā: n. s. f., 'fort', 4, 8, 19

dipīm: a. s. f., 'inscription', 27

-dim: a. s., 'him', 13

  -diš: a. pl., 13, 26

dūraiy: 'far', 28

duvaray₁ā: loc. s., 'door', 8

duvarθim: a. s., 'portico', 37

duvitīya-: 'second', 10

dušiyārā: abl. s., 'bad year', 29

drauga: n. s., 'deceit', 28

  draugā: abl. s., 29

  draujana: n. s. m., 'deceitful', 25

draya: n. a. s. n., 'sea', 38

n

naibam: n. a. s. n., 'beautiful', 38

naiy: 'not', 'nor', 23, 25

  naiy₁diš: a. pl., 'not them', 13, 27

Nadintabaira: n. s. m., 'Nidintubel', 26

napā: n. s. m., 'grandson', 30

nāmă: n. a. s. n., 'name', 3, 5, 33, 39

navama-: 'ninth', 10

ni₁paištanaiy: 'to write down', 18

  niy₁a₁paišam: 'I wrote down', 18

niy₁a₁štāyam: 'I ordered', 38

ni₁rasātiy: subjunct., 'it shall descend', 25

p

pāta: n. s. m., 'protected', 24

  pātuv: 'let him protect', 28, 29

pati₁karā: n. a. pl., 'images', 27

pati₁padam: 'in its place', 24

patipayaxuvā: 'protect thyself', 16

paθim: a. s., 'road', 37

parā₁gmatā: n. s. f., n. pl., 'gone', 4, 28

pariy: c. acc., 'about', 26

parūnām: g. pl., 'many', 36

paruviyata: 'long ago', 32

paru₁zanānām: g. pl., 'of many races', 9

Pārsa: n. s. m., 'Persian', 'Persia', 24, 27

  Pārsā: n. s. f., 30

  Pārsam: a. s. m., 23

  Pārsahyā: g. s. m., 28

  Pārsaiy: loc. s. m., 28

  Pārsā: ins. s. m., 38.

pasā: c. gen., 'after', 27

  pasāva: 'afterwards', 26

pastiš: n. s. m., 'footsoldier', 5

pitā: n. s. m., 'father', 2, 5

  pissa: g. s., 5, 28

Pirāva: abl., 'Nile', 38

Pišiyāuvādāyā: abl. s., ? 'Pasargadae', 34

pištā: n. s. f., 'decorated', 19

pussa: n. s. m., 'son', 3, 5, 25

prsā: 'ask thou', 3

f

fra : 'forwards', 5, 22, 30, 37

frāišayam : 'I sent', 22

Frāda : n. s. m., 'Frada', 39

frā₁bara : 'he gave', 30

framātāram : a. s. m., 'lord', 36

fra₁mānā : n. s. f., 'command', 37

b

Bāxtriy₁ā : loc. s., 'Bactria', 39

baga : n. s. m., 'god', 30, &c.

　bagānām : g. pl., 8

Bāga₁yādaiš : g. s., 'Bagayadis', 9

bāǰim : a. s., 'tribute', 22

bandaka : n. s. m., 'subject', 39

Bābairuš : n. s., 'Babylon', 9

　Bābairum : a. s., 9, 26

barā : 'bring thou', 4, 6, 16

　barantiy : 'they bring', 14

　baratuv : 'let him bring', 27

Bardiya : n. s. m., 'Bardiya', 25, 32

　Bardiyam : a. s., 26

bavātiy : 'he shall become', 17

biyā : opt., 'may he be', 18

būmīm : a. s. f., 'land', 'earth', 3, 35

brātā : n. s. m., 'brother', 2, 29

m

mā : prohibitive, 'not', 5, 12, 25

-ma : abl. of *adam*, 'I', 12, 24, &c.

　-maiy : g. s., 12, 25

Maguš : n. s. m., 'Magian', 23

　Magum : a. s., 23

maθišta : n. s. m., 'chief', 4

　maθištam : a. s., 39

Māda : n. s. m., 'Median', 'Media', 22

　Mādam : a. s., 22

　Mādaiy : loc. s., 7, 34

　Mādaišuv₁ā : loc. pl., 8

manā : g. s. of *adam*, 'I', 12

　mana₁čā : 'and of me', 6

maniyāhaiy : 'thou shalt think', 17

　maniyātaiy : 'he shall think', 17

mām : a. s. of *adam*, 'I', 12, 21, 24

Mārgava : n. s. m., 'Margian', 39

　Mārgavaibiš : ins. pl., 39

Marguš : n. s. m., 'Margia', 39

martiya : n. s. m., 'man', 7, 23, &c.

　martiyā : voc. s., 37

　martiyam : a. s., 7, 35

　martiyahyā : g. s., 7, 28, 36

　martiyā : n. pl., 8

　martiyaibiš : ins. pl., 8

maškāxuv₁ā : loc. pl., 'skins', 9

māhy₁ā : loc. s., 'month', 34

Miθra : n. s. m., 'Mithras', 37

Mudrāyam : a. s., 'Egypt', 38

Mudrāyaiy : loc. s., 38

y

yauviyām : a. s. f., 'canal', 38

yātā : 'until', 23

yaθā : 'when', 26, 33

yadiy : 'if', 24, 'when', 34

yānam : a. s., 'favour', 23

r

rauča : n. s. n., 'day', 3, 5,

raučabiš : ins. pl., 10, 34

rauta : g. s., 'river', 38

rāstām : a. s. f., 'straight', 37

v

vaināhiy : 'thou shalt see', 17, 27

vayam : n. pl., 'we', 13, 32

vasaiy : 'in abundance', 28, 39

vašnā : ins. s., 'will', 21

vazrka : n. s. m., 'great', 31, 35

vi∣kanāhiy : 'thou shalt destroy', 27

viθam : a. s., 'house', 'family', 25

viθā : ins. s., 10

viθiy∣ā : loc. s., 10

Viyaxnahya : g. s., 'Viyachna', 34

visam : a. s. n., 'all', 38

Vištāspa : n. s. m., 'Hystaspes', 32

Vištāspahyā : g. s., 31, 32

vrnavatām : mid., 'let him believe', 16

s

stabava : with *mā*, 'do not rebel', 37

stūnā : n. pl. f., 'columns', 9

š

-šim : a. s., 'him', 13, 22

-šaiy : g. s., 13, 39

-šām : g. pl., 13, 24

šiyātiš : n. s. f., 'prosperity', 'quiet', 4, 9, 25

šiyātim : a. s., 36

z

zūra∣kara : n. s. m., 'deceit-maker', 25

h

haināyā : abl. s. m., 'enemy', 29

hauv : n. s. m., 'this', 'he', 11, 27

hauvam : n. s. m., 'he', 33

hauv∣taiy : 'that to thee', 12

Haxāmaniš : n. s. m., 'Achaemenes', 32

Haxāmanišahyā : g. s., 30

Haxāmanišiya : n. s. m., 'Achaemenid', 31

Haxāmanišiyā : n. pl., 32

hačā: c. abl., 'from', 'by', 8, 13, 29
  hačā‚ma: 'by me', 24
hadā: c. ins., 'with', 26
hantiy: 'they are', 14
ha‚mātā: n. s. m., 'of the same mother', 33
hama‚pitā: n. s. m., 'of the same father', 33
hamaranam: n. s. n., 'battle', 39, 40
  hamaranā: n. pl., 8
hamiṣṣiya: n. s. m., 'rebel', 35

hamiṣṣiyā: n. s. f., 39
hamiṣṣiyam: a. s. m., 39
haruva: n. s. m., 'whole', 22
hu‚martiyā: n. s. f., 'of good men', 30
huv‚aspā: n. s. f., 'of good horses', 30
hya: n. s. m., 'this', 'the', 'who', 12, 35, &c.
  hyā: n. s. f., 12, 30

Mod. Persian: *farmān*: 37

SANSKRIT

kṛṇoti, 36
jināti, 23

śaṃsati, 32
smasi, 14

GREEK

ἄγνωτος, 3
ἀνά, 38
ἀπό, 2
'Αρηίφατος, 40

βαίνω, 4, 19
βασιλεύς, 3
βατός, 4, 19
βία, 23

γένος, 5
  γένους, 21
  γένεσι, 8

δίδωμι, 9
  δόμεν, 9

ἑ, 5, 35
ἐγένοντο, 24

ἔγνω, 4
ἔδειξα, 18
ἔδωκα, 4
ἔθεινον, 4
ἔθηκα, 4, 23
εἰμί, 14
  εἶ, 5, 14
  ἐσσί, 14
  ἐστί, 2, 14
  ἐσμέν, 14
  ἐντί, εἰσί, 14
  ἔσομαι, 24
εἶμι, 14, 19
  εἶσι, 3
ἕνεκα, 32
ἔπεφνον, 40
ἕπομαι, 13
ἔρχεται, 3, 15

-ευς, -ηυς, 3
ἔφερε, 6, 22, 23
  ἔφερον(τ), 2, 6, 22
  ἐφέροντο, 22
ἔφυν, 3, 26

ἠέ, 27

θανοῦμαι, 35
θάρσος, θράσος, 3
θείνω, 4, 18, 24, 40
θύρα, 22

ἴθι, 3, 16
  ἴμεν, 14
  ἴτε, 16
  ἰτέον, 3, 19
ἵστημι, 15
ἶφι, 5

καταβάλλω, 17
κοίρανος, 29

λευκός, 3, 5
λύεσθαι, 18

μακρός, 4
μή, 5, 15, 25
Μῆδος, Μᾶδος, 22
μήν, 34
μῆτις, 37
μου, μοι, 13

-ν, -ς, -ρ, 6
Νεκῶς, 39

ὁ, ἡ, τό, 11
ὁδόν, 12
οἶκος, 11, 25
οἶμος, 19

οἷος, 3, 5
ὅλος, 22
ὁμαλός, 33
ὁμός, 33
οὗτος, 11

πατήρ, 2, 3, 4, 28
  πατρός, 5, 10, 28
πεμπαστάν, 24
περί, 26
Πέρσης, 22
πέτομαι, 34
πιστός, 18
ποικίλος, 18
πολύς, 36
ποτὶ πέδον, 24
πρό, 5, 22, 30, 37
προπομπός, 24

ῥεῦμα, 38
ῥοή, 38

στη-, 15

-ται, 15
τε, 4, 6
τεῖχος, 4
τις, 12
τοί, ταί, τά, 11
τρίτος, 5

ὑγιής, 30

φάτο, 3
-φατος, 4, 40
φέρε, 4, 6, 16
  φέρομαι, 16
  φέρομεν, 15
  φέροντι, 14

φίλε, 16
  φίλου, 7
φόνος, 4, 18, 40
φρατήρ, 2

φύω, 26
  φύσις, 3, 26

χωρῶν, 11

LATIN AND OSCAN

-ae, 11
agi, 18
-arum, 11

-bis, -bus, 5, 8

causā, 32
censeo, 32
classibus, 5
-cum, 32
currus, 9

debellare, 17
dixi, 18
domine, 16
donum, 4

erit, 17
  est, 2, 5

fendo, 4
fecit, 4
ferunt, 14

generis, 21

it, 3
  itum, 3, 19

laudabat, 6
legimus, 15
loquitur, 3
lux, 5

mecum, 32
mensis, 34
metior, 37
morior, 35
-mus, 15

nobis, 5, 8
nomen, 3, 5

pater, 2, 4
pedites, 5
peto, 34
pingo, 18
  picta, 19
  pictum, 18
posco, 3
pro, 37
pus, Osc., 11
putus, 3, 5
  putillus, 3, 5

-que, 4, 6
qui, 11
  quid, quod, 4
quies, 4

rectam, 37

saluus, 22
se, 5, 35
sequor, 13
similis, 33

CELTIC

Welsh except where otherwise stated.

ALBANIAN, ENGLISH, GERMAN, RUSSIAN